



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The Tarahumares

THE Tarahumare of to-day is medium-sized and more muscular than his North American cousin, but his cheekbones are equally prominent. His color is light chocolate-brown. I was rather surprised often to find the faces of the people living in the warm barrancas of a lighter color than the rest of their bodies. The darkest complexions, strange to say, I encountered on the highlands near Huachochic. In the higher altitudes the people also develop higher statures, and are more muscular than in the lower portions of the country.

Both men and women wear long, flowing, straight black hair, which in rare cases is a little wavy. When a woman marries, I am told, she cuts her hair once. When the hair is cut because it has grown too long and troublesome, they place it under a stone or hang it on a tree. A shaman once cut his hair short to get new thoughts with the new hair, and while it was growing he kept his head tied up in a piece of cotton-cloth to keep his thoughts from escaping. When the people are very old, the hair turns gray; but they never grow bald. Beards are rare, and if they appear the Indians pull them out. Their devil is always represented with a beard, and they call the Mexicans derisively shabotshi, "the bearded ones." Much as they enjoy tobacco an Indian would not accept some from me, because he feared that coming from a white man it would cause a beard to grow on his face.

There are more women in the tribe than men. They are smaller, but generally just as strong as the other sex, and when angered, for instance by jealousy, the wife may be able to beat her husband. Hands and feet are small. Many of the women have surprisingly small and well-shaped bones, while the men are more

powerfully built. The corner teeth differ from the front teeth in that they are thicker, and in spite of exceptionally fine teeth, tooth-ache is not unknown in the tribe. Men, even those who are well-nourished, are never stout. The women are more inclined to corpulency.

Eight people with hair-lip, seven hunch-backs, six men and four women with six toes to their feet, and one or two cases of squint eyes came under my notice. One boy had a club-foot with toes turned inside, and I saw one man who had only stumps with two or three finger-marks on each. I have observed one case of insanity among these Indians.

Pediculi (lice) from the head and clothing of the Tarahumare are blackish in color, but the claw is not different from that of the white man's parasites.

When at ease, the Tarahumare stands on both legs, without stiffness. In micturation he stands, while the Tepehuane sits down. The body is well-balanced. The gait is energetic. He swings his arm and plants his foot firmly, with the toes generally in, gliding along smoothly with quick steps and without swaying to and fro, the body bent slightly forward. The palm of the hand is turned to the rear. Tarahumares climb trees by embracing the tree as we do; but the ascent is made in jumps, the legs accordingly not embracing the tree as much as is the case with us. In swimming they throw their arms ahead from one side to the other. They point with the open hand, or by protruding the lips and raising the head at the same time in the desired direction. Like the Mexicans, they beckon with their hands by making downward movements with their fingers.

To the casual observer the native appears dull and heavy, so much so that at first it would seem hopeless to get any intelligent information out of him; but on closer acquaintance it will be found that their faces, like those of Mexican Indians in general, have more variety of feature and expression than those of the whites; at the same time, it is true that the individual does not show his emotion very perceptibly on his face. One has to look into the eyes for an expression of what passes in his mind, as his face is not mobile; nor does he betray his feelings by involuntary actions. If he blushes, as he sometimes does, the color extends down the neck and

is visible in spite of his dusky skin. Laughter is never immoderate enough to bring tears to his eyes. The head is nodded vertically in affirmation and shaken laterally in negation only by the civilized Tarahumares.

There is a slight though indefinable odor about the Tarahumare. He is not aware of it, yet he will tell you that the Mexican smells like a pig, and the American like coffee, both offensive odors to Tarahumares. They all love to feel warm, and may often be seen lying in the sun on their backs or stomachs. Heat never seems to trouble them. Young babies sleep on their mothers' backs without any covering on their heads to protect them from the fierce rays of the summer sun. On the other hand, the Tarahumare endures cold unflinchingly. On an icy winter morning, when there are six inches of snow on the ground, many a man may be seen with nothing on but his blanket fastened around his waist, pursuing rabbits. . . .

They are not so powerful at lifting as they are at carrying burdens. Out of twelve natives, ten of whom were eighteen and twenty years old, while two owned to fifty years, five lifted a burden weighing $226 \frac{2}{3}$ pounds (102 kilograms). I was able to lift this myself. The same five lifted $288 \frac{3}{5}$ pounds (130 kilograms), as also did two strong Mexicans present, aged, respectively, eighteen and thirty years. In order to test their carrying capacity, I had them walk for a distance of five hundred feet on a pretty even track. One very poor and starved-looking Tarahumare carried $226 \frac{2}{5}$ pounds on his back (102 kilograms), though tottering along with some difficulty; two others carried it with ease, and might have taken it farther. All three were young men.

Their endurance is truly phenomenal. A strong young man carried a burden of over one hundred pounds from Carichic to Batopilas, a distance of over a hundred and ten miles, in seventy hours. While travelling with such burdens they eat nothing but pinole, a little at frequent intervals.

The wonderful health these people enjoy is really their most attractive trait. They are healthy and look it. It could hardly be otherwise in this delightful mountain air, laden with the invigorating odor of the pines combined with the electrifying effect of being close to nature's heart. In the highlands, where the people live longer than in the barrancas, it is not infrequent to meet persons

who are at least a hundred years old. Long life is what they all pray for.

They suffer sometimes from rheumatism, but the most common disease is pleurisy (*dolor de costado*), which generally proves fatal. Syphilis rages in some parts of the country. There was at the time of my visit to Pino Gordo hardly a native there who had not, at one time or another, been afflicted with it; but the victims get quickly over it, without special treatment, sometimes within a year. Children of syphilitic parents show the symptoms soon after birth. Smallpox, too, plays havoc among the population. I have seen some people suffering with cataract in the eyes, and some foot-runners complained that their sight sometimes became impaired during or after a race. The Tarahumares have not any cases of tapeworm, although their sheep have it; probably the large quantities of tesvino drunk during the winter may have something to do with this.

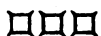
Medicine takes remarkably strong hold of the Indians. One man suffered for two weeks from fever and ague, lost his appetite, and seemed a general wreck; but after a two-grain quinine pill became once himself again, and a few days later was able to take a message for me to a place forty miles off and return the same day. . . .

As a rule, the Tarahumare is not a thief. Only when he thinks himself entirely unobserved, he may appropriate some trifle that particularly strikes his fancy, but the indications are that he learned the art from the Mexicans. Once on our travels we passed a man who was weeding his field. We tried to induce him to give us some information, but he was too busy to talk, and we went on. Soon he noticed that we had accidentally dropped our large axe, and immediately he interrupted his pressing work and came running after us with it. I wanted to compensate him for the trouble he had put himself to, but he would not accept the money I offered, saying that he had not had to go far, and, anyway, he did not bring the axe to get payment for it.

As long as he is in his native state, a Tarahumare never cheats at bargains. He does not like to sell anything that is in any way defective. He always draws attention to the flaw, and if a jar has any imperfection, it requires much persuasion to make him part

with it. He shows honesty in other ways. Often I trusted Indians with a silver dollar or two for corn to be delivered a few days later, and never was I disappointed by them. On the other hand, they are chary of selling anything to a stranger. When a Mexican wants to buy a sheep, or some corn, or a girdle, the Tarahumare will first deny that he has anything to sell. What little he has, he likes to keep for himself and he considers it a favor to part with any of his belongings for money. A purchase, however, establishes a kind of brotherhood between the two negotiants, who afterward call each other "Naragua," and a confidence is established between them almost of the same character as that which exists between *compadres* among the Mexicans.

From "Unknown Mexico," by Carl Lumholtz; copyright, 1902; published by Charles Scribner's Sons.



Cezanne and Zola

By Ambroise Vollard

"DO you like the Goncourts?" I asked Cezanne. "I liked Manette Salomon very much once, but I have read no more of that brand from the moment that the widow, as somebody put it, started to write alone!"

He resumed: "So I was calling but rarely on Zola—for it used to pain me much to see him turned so flighty*—when one day the servant told me that his master was at home for nobody. I do not believe that these orders concerned me, especially; nevertheless, I made my visits even less frequent. . . . And soon after Zola published 'L'Oeuvre.'"

Cezanne remained a moment without speaking, re-seized by the past; then he continued:

"One cannot exact, of a man who does not know, that he say reasonable things on the art of painting, but Good Lord!"—and Cezanne commenced to tap like a deaf man upon a table,—"how can he dare say that a painter kills himself because he has made a

*Gnolle.